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THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CXC. OCTOBER, 1864. Vol. XVI.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a Parcel of Clothing, &c., from the Highgate Ladies' Working Party, for the "One Tun" Ragged School; a Box of Paper, &c., from Miss P.; two Parcels, containing Clothing, &c., from Mrs. Reade; a Parcel of Shirts, New and Old Clothing, Bonnets, &c., from some unknown Friend; a Parcel of Books, &c., from an anonymous Friend; also, received by the friends of the Kingsland Ragged School, two Parcels of Clothing, from C. L.

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Contributions will be thankfully received by the Secretary of the Ragged School Union, Mr. J. G. GENT, 1, Exeter Hall, Strand; by the Treasurer, Mr. JOHN RAINS, 11, Great Tower Street, E.C.; and by the Hon. Secretary, Mr. GEO. KELSEY, 2, Parkfield Terrace, King Edward's Road, Hackney, N.E.

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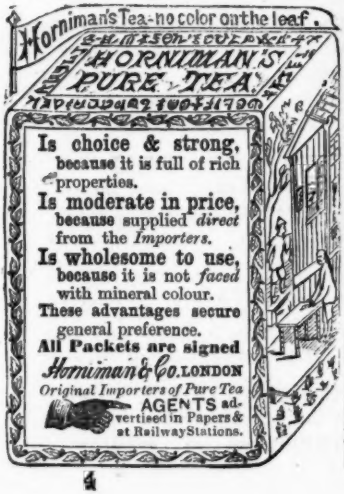
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EDUCATION AND TEMPERANCE.

We confess that we have a great liking for statistics; more especially for those which bear on social questions affecting the lower strata of society. Not rarely such statistics are indices to the social progress or retrocession of our poorer brethren. In such cases dry figures become interesting facts; and thus they act as social finger-posts, to tell whether we ought to proceed in any given road, or to retire from that which will only lead us farther from our proposed social goal. Hence, we are grateful to the illustrious Quetelet, who first proved that social statistics are the truest base of social philosophies.

These impressions were deepened as we read a Blue Book recently published, which supplied the statistics of the malt, hops, and spirits chargeable with duties, as well as the revenue derived from that tax on knowledge, the paper-duty, which was not abolished a day too soon. These figures are encouraging to those friends of the poorer classes who see in moral and religious education a social lever to elevate those who are immersed deep in "the mire and the gutter." For whilst a marked increase is seen in the number embraced in our various Schools, as well as in the demand for some kind of literature, it appears that there is an equally steady decline in the use of alcoholic liquors.

The return to which we refer extends from 1846 to 1861, being a period of sixteen years; or, in other words, half a generation. As the population increased above ten per cent. during that period, even a stationary consumption of intoxicants would necessarily imply a reduced individual demand. But better even than this, the consumption of spirits, which in 1846 was 24,106,097 gallons, was in 1861 reduced to 19,698,792 gallons, being a reduction of about one-fifth in sixteen years. Again, although malt has been more steady in its demand, it will be found barely to have held its ground; for whilst 42,097,085 bushels were consumed in 1846, the quantity used in 1859 had diminished, notwithstanding the increase of population, to 41,754,059. Corresponding with this decrease in the consumption of spirituous

liquors has been the gradual increase in the sale of non-intoxicants. Thus, in 1861 the tea-duty produced £5,521,330; coffee, £442,251; cocoa, £14,903; and sugar, £6,414,425. Not only has the more general use of these beverages superseded those which do not add to the human tissue, but as, according to Liebig, tea has some of the same constituents that are contained in meat, the human fabric is built up by these simple beverages.

Much of this improvement is, doubtless, due to the publications and discussions of the various Temperance Societies; for where they have not led to the adoption of the principle of total abstinence, they have at least induced a more moderate use of alcoholic beverages, and especially they have contributed to abolish many of the drinking customs of the labouring class. Yet still the impregnable fact remains, that with the spread of education, especially among the lower classes, there has been a corresponding decrease in the use of intoxicants. We have not statistics of education corresponding, as respects years, with the foregoing figures, showing the consumption of alcoholic liquors; but such as we possess indicate a gratifying improvement in the number of juveniles under school training. Thus, by the census of 1851 it appears that there were only 1,640,118 scholars in the Week-day Schools of England and Wales; but by the Report of the Commissioners of Education appointed in 1858, it appears that the number of week-day scholars had increased to 2,535,462, being about one in seven of the total population. Of course this remarkable increase in the number of children under scholastic training applies more especially to the labouring classes. For, as the prizes of society could not be won, and even social intercourse could not be maintained, without some degree of education, the middle classes were ever as well educated as the higher. Of the total number of the labouring class under instruction, there are not much less than 100,000 embraced by the London and Provincial Ragged Schools. The London Ragged Schools alone, with 37,396 on the books, have a daily attendance of 27,000.

To show the spread of education among the poorer classes, one fact, in addition to the foregoing figures, will suffice. By a recent Report of the Registrar-General it appears that 32·7 per cent. of the male minors who were married in 1841 were obliged to sign the register of marriage with marks; but in 1862, or only eleven years later, the proportion of non-writers had diminished to 23·7. But the increase of education among females is still more remark-

able, for whilst in 1841 no less than 48·8 per cent. of female minors were unable to sign their names, and so made a cross suffice, in 1862 only 28·8 per cent. were in this painful predicament. It is thus seen that not only has there been a marked increase in the school population, but in the fact that the percentage of non-writers has materially decreased we have ample proof that such attendance has not been nominal or in vain. And now that in Governmental Schools "results" are required before any grant is made, we may expect that the proportion of writers will materially increase.

It is gratifying to notice this gradual diminution in the consumption of alcoholic liquor, since drunkenness is *the* vice of the lower strata of society, as it was during the reigns of Queen Anne and the two first Georges of the higher classes. For it implies that the use of intoxicants has decreased in proportion to the spread of education, and thus it leads to the inference that the latter has been the primary cause of this great social improvement. Nor can we doubt that with the progress of education, with better ventilated and lighted, and thus much more healthy and attractive homes, and with wiser methods of employing the leisure hours, that the diseased craving for intoxicants will abate, through the formation of healthier tastes. We must make the homes of the poor fit to live in, if we would not have them attracted by the glare of the gin-palace, therein to be destroyed, like so many human moths, by its lurid gleams.

The general dissemination of literature, consequent on the power of reading, has also aided in quenching this unhealthy craving for stimulants. Men who can find amusement in a book or a newspaper are little likely to seek the excitements of a pot-house. The poorest can now have a glance at a newspaper, which conveys the wisdom and shows the progress of the present century; and for the price of a pot of beer, a book can be bought which contains the hoarded wisdom of past ages. Nor have the labouring class been slow to avail themselves of the cheap, and what is better, the abundant, sound literature of the present day. This is implied by the fact that the paper-duty, which was levied in 1847 on 116,111,306 lbs., advanced progressively to 207,821,013 lbs. in 1860. And with the remission of the paper-duty and the cheapening of books we may expect a still greater dissemination of wholesome literature—that is, if Christian men awake to their duty to supply the mental cravings

of the masses with proper aliment. Supply good books, say we, if you would keep out the devil's books. Nor need we fear that the poor will prefer the unhealthy to the wholesome in literature. For example, from the statistics furnished by the Free Library attached to Golden Lane Ragged School, it appears that the books most in demand are those connected with travels or natural history. The poor, it is thus seen, leave vapid, if not immoral, novels to those who call themselves "the better classes," but who, in this respect, would do well to imitate the tastes of their poorer brethren.

From the various facts above specified, no one can doubt the connection of education with the manifest moral progress of the labouring class. Not that mere secular education would have produced these striking moral results; for, as Mrs. Wightman says, in her interesting work, "Haste to the Rescue," we "doubt whether education improves a man *for heaven;* and we equally doubt whether secular education can teach a man what a solemn thing life is, and so prepare him to do his earthly duties as in the sight of God. It was the secular Cainites (Gen. iv. 20, 22) who monopolized the intellectual knowledge of their day; but being without God, it only caused them to become the bitter foes of those Sethites who owned the supremacy of the Most High. So has it been in all ages, for mere secular education, even when it opposes vice, too often only supersedes it by gigantic *intellectual* wickedness. But, happily, the education of England has not yet been divorced from Christianity, and hence the moral fruitage has corresponded with the breadth of the seed sown by Christian husbandmen. This connection between Christianity and education is shown by the fact that no less than 1,700,000 scholars belong to British, National, or Ragged Schools, where the education is distinctively religious. But such connection between education and religion in this country is more especially shown by the statistical progress of Sunday Schools. Their primary object is to fit youth for eternity, and in that way alone it renders them all the fitter for time; seeing that it is a Bible truth that he who would fulfil his duties to man must first learn his duty to God. By the census of 1851, it appears that there were 2,368,039 Sunday Scholars; but by the Report of the Commissioners of Education, it appears that in 1858 that large number had increased to 2,411,544, being about one in eight of the total population of England and Wales. When, then, we hear of the diminished consumption of alcoholic liquors, and the decrease in the vice of drunkenness—that sad

heir-loom of our Saxon ancestors—we cannot dissociate it from the increased attention which is paid by the religious world to moral and religious education. It hence results that, if we want to see a temperate population, we must have one not so much tied down by pledges—sole remedies as they are in the case of confirmed or occasional drunkards—as one trained in the fear of God.

These and similar facts prove that what Christ said of His Father is still true, "My Father worketh hitherto" (John v. 17). For He is visibly working, and that in our very midst. Slow as is this social motion, yet we can say with Galileo, as we watch the growth of knowledge and morality, "It moves." Nay, slow as this movement may be, it may eventually be found to be all the more permanent because it is not spasmodic. If Rome *had* been built in a day, we are sure that it would not have lasted a week. Sufficient has, however, been already vouchsafed to the steady labourer in Ragged Schools to prove that, great as have been the results already vouchsafed by Him who gave us this mission, they are, after all, but first-fruits of a glorious soul-harvest yet to be reaped. Hence, whilst we survey the dens of London, whose fetid atmosphere aptly symbolizes the moral filth, every faithful Ragged School worker may re-echo the language of whole-hearted Caleb (Numb. xiii. 30), "Let us go up and possess the land, for we are well able to possess it." H.

DOVE ROW: ITS PEOPLE, SCHOOL, AND CHURCH.

Our readers must not imagine from our heading, that we are about to treat of that feathered creature that is so generally accepted as the symbol of peace, contentment, and affection. No, the "Doves" of which we have to speak were of another mould, for when they were first caged, peace, contentment, and affection were elements that scarce seemed to enter into their composition. Figure aside, the friends of Dove Row Ragged School say that "the first Sunday night the School was open, insubordination ran riot, the lights were put out, forms were overturned, and the teachers were compelled to close." This was in January, 1857, and in January, 1861, after four years' quiet but persevering Christian effort, the teachers reported, "that in the immediate neighbourhood of the School upwards of 1,000 children were growing up in a great measure uncared for and untaught, and being influenced by vicious example, are urged into wickedness and crime." The Missionary of the district has added his testimony by giving the result of his investigation into the state of the neighbourhood. He stated that immediately surrounding the School were 2,000

families, consisting of 7,000 individuals, of whom only 160 frequented any place of worship. And that on Sundays, in one of the side thoroughfares, there were 110 shops open, which formed a kind of Sunday market. Two instances out of many may be given as samples of the visits to the houses of the people by the Missionary:—

"A few Sundays ago I visited a family, consisting of a man, his wife, and three children. The mangle was at work: one of the children was folding, another was waiting to take home the linen, and the third child was in bed for want of clothes. I spoke of the importance of education. The woman replied, 'It's no good your talking about educating our children, we can't part with them, nor afford to pay money for their education.' I said, 'Suppose you could get them educated without payment?' She replied, 'Well, then I should be glad for them to learn.' After some further conversation with the family, I called on a widow with five children, and she and her children were slipper-binding, for which work they get only 8d. a dozen pairs. This family was working hard to finish them by Monday morning, without which they could not obtain a breakfast."

These samples form a fair type of the people of this locality. There is not so much of that squalid indifference of self-respect, or of brutal violence towards others, or of determined and skilful rapine, that may be the characteristic of other localities, to be found in this. The people are rather of the hard-working class, and willing to work if it can be had; but, unfortunately, most of the work they undertake is of the kind the least remunerative. The consequence is, that poverty is chronic and wide spread, and at times so pressing as to bring on death from starvation. Such a period occurred in the winter of 1860-1, when the shoe trade was universally depressed, and many persons died from want of food. This was made known to the friends of the Dove Row Ragged School, when five members of the Committee devoted the evenings of each day for some time to seeking out the most necessitous cases, and relieved them from funds they specially raised for the purpose. Bread, rice, meat, soup, tapioca, tea, sugar, clothing, coals, &c., &c., were freely given, till the crisis was passed.

In the midst of such a people, and for their sole good, both for the life that is and for that that is to come, have the Dove Row Ragged Schools been established. Eight years have passed since they began, during which period they have been subject to various changes and extensions, till at the commencement of the present year the operations consisted of Sunday Schools, of 350 children in attendance; Day School for boys, girls, and infants, with more than 200 present; Evening Schools for elder boys and girls, mostly unemployed during the day, of whom more than 100 were generally in attendance. These were taught by 34 voluntary teachers and a master and mistress. Of these teachers it is very gratifying to report that 11 of the number now trying to benefit others were themselves benefited by the Schools, for they had been scholars in them. Provident habits are fostered, and an opportunity offered to put away pence when they can be spared, by the establishment of a Penny Bank, which is used by 400 scholars and 600 adults. At Christmas last the total sum held to the credit of these 1,000 depositors was just £17 15s. 3d., which is only a fraction in excess of fourpence belonging to each on an average. Forty of the scholars in the last

year had been placed in situations, and of scholars formerly in the School 5 had become members of churches in 1863. There is a Mission Church in connection with these Schools, to which the poor people are invited for public worship. The teachers of the Schools are also the main workers and supporters of this Mission Church. The Church effort is as successful as the School effort. Both are well attended, and often so full that more cannot be admitted. This state of success has led the friends to extend, to rise, and build. Their plans have been matured, sites secured, and operations commenced. One building would not be enough for both children and adults; it is therefore arranged to have separate buildings for each. The School Committee have taken a lease of their old building for fifty-eight years, and upon its site are erecting two good rooms, one over the other, at a cost of £500, of which £300 has been received, the Committee of the Ragged School Union having promised to give the last £50 needful to pay off all claims on the new building. It is hoped the friends of the School will be sustained in this excellent effort to meet the educational wants of that locality. The friends of the Mission Church movement have secured the site of a plot of ground on a short lease, with a prospect of getting it renewed, and on a part of the ground have put up a temporary building, resembling a shed, and fitted it up for worship. This is filled; and it is intended to erect on the remaining part of the land a building of larger and better character for 200 people, at a cost of £400. This sum is far beyond the capabilities of any or perhaps all the people together worshipping in the room to raise, and therefore if the good intentions are ever realized, it will only be by exterior help. Any of our friends willing to render help to either the Ragged Schools or the Mission Church can do so by sending contributions to Mr. Gent, at 1, Exeter Hall. As the funds are quite distinct, it will be needful to specify for which the money is intended.

The locality of these efforts is near the canal between the London Fields and Hackney Road.

THE ANNUAL GATHERING AT NUTFIELD.

In the year 1857, H. E. Gurney, Esq., issued an invitation to the teachers connected with some twenty of the Ragged Schools situated in the east of London to spend the day with him at his residence at Nutfield, in the county of Surrey. In each succeeding autumn the invitation has been renewed to other Schools. Last year the round of invitations was completed. In a period of seven years nearly three thousand teachers have been hospitably entertained by this gentleman.

As a fine illustration of the not being weary in well-doing, Mr. Gurney has this year recommenced the list, which it is to be hoped, through the multiplication of Schools and the increase of teachers, will take more than another seven years to complete.

On this occasion the Schools in the east took their second turn; and, owing to the greater convenience of the day (Saturday), or, which is more likely, to the fame of Nutfield, so very few declined the invitation, that Mr. H. R.

Williams, who kindly arranges these annual parties, was obliged to omit one or two Schools from the list. Any such having Sabbath Schools, with their bands of voluntary teachers, will stand foremost for invitation next year.

The party were conveyed by special train to Redhill; among whom were the Rev. J. Cohen, M.A., and Rev. T. Scott, of Whitechapel; and Messrs. Brooker, Cuthbertson, Harris, Williams, and Curtis, representatives of the Parent Society. Apprehensions respecting the weather were dispelled by the brightness of the morning. The air was fresh and balmy, and everything proceeded cheerily till the train neared its destination, when the clouds gathered in threatening masses, let fall some few drops, the precursor of a heavy shower, which fortunately came before the company left the station. The thoughtfulness of kindness had provided a conveyance for the delicate or lame.

The teachers, on their arrival at Mr. Gurney's house, found him waiting at the door to receive and bid them welcome. He is not a man of many words; but his open countenance, benignant smile, manly air, and earnest tones, clothe his simple speech with power. There is such an absence of egotism, such an avoidance of all patronizing airs, such delicate allusion to the hospitalities of the day, as makes one feel that he is the obliged party, and not we; so that all are set perfectly at their ease, and feel at once, in so genial an air, quite at home. The house and grounds being placed at the disposal of the friends, they bound away with a freshness and joyousness akin to that of childhood, to avail themselves of these sources of delight.

The grounds are romantic—a park and a garden, including spots beautifully wild or elegantly cultivated; the situation is commanding, the air invigorating, the prospect enchanting. Gazing on the wide-spread expanse one feels the rush of poetic thought, and exclaims with Thompson—

> "The rolling year is full of Thee."

Or with Milton—

> "These are thy glorious works, Parent of Good!
> Almighty, thine this universal frame."

Or, as standing in an "unwalled temple," with the blazing shekinah over head, we kindle into a glow of celestial ardour, and echo the utterance of the sweet singer of Israel: "Thou crownest the year with Thy goodness." On such an occasion "every sense and every heart is joy."

The company—split up into small groups, exploring conservatory, kitchen, garden, dairy, or stable, or engaged in games of cricket, quoits, or croquet, or boating on the distant lake—were soon pleasantly surprised by the resonant gong sounding the invitation to dinner. The tables were spread under canvas: one spacious tent, decorated with flowers, formed a rustic dining-room for nearly four hundred persons. There was a very abundant supply of good things. The grace having been sung, every one set to work, with hearty good will, as if to justify the ample preparations of the host. The Dowager Lady Buxton honoured the company with her presence at dinner, and assisted in the duties of the table.

After dinner, Mr. Gurney rose, and, alluding playfully to the little inconvenient crowding at the tables, said he hoped that they had not starved in the tent. He was very glad indeed to meet his Ragged School friends.

This day was to him the gala-day of Nutfield. As soon as the buds and blossoms appeared on the trees his children began their inquiries, wanting to know when the teachers were coming. And the pleasure experienced by him was felt in an equal degree by Mrs. Gurney. Indeed, it was shared in by the whole household; the servants regarding any extra work occasioned by their visit as a labour of love. He knew of the arduous, self-denying labours of those present, and God having put it into his power to aid their work, he felt humbled yet delighted in doing what he could to promote it.

The Rev. F. COHEN, M.A., Rector of Whitechapel, after alluding to the suddenness of the call, said that his first feeling on rising prompted him to say, "Thank you for me." He was not surprised to find that so many had responded to the invitation. The beauty of the place, the heartiness of the welcome, the ample provision, was such that it would be more than folly to stay away. He was glad to see gentlemen in the position of Mr. Gurney showing such hearty attachment to the work as such entertainments indicated. For himself, he begged to say that he had the highest respect for Ragged School teachers, and felt that they were entitled to the respect of the greatest in the land. What would London be without its Ragged Schools? He was glad to find Lady Buxton among them to-day, gracing the party by her presence. He felt that, after such a day, all present would go back encouraged to their work.

Mr. CUTHBERTSON thanked Mr. Gurney, in the name of the Ragged School Union, for the encouragement given to their work by this recognition of the workers. In allusion to the odours of plants and flowers being given forth more freely by pressure, he hoped that the friendly and hearty pressure from the hand of Mr. Gurney would make the odour of virtues of their friends more conspicuous. Through their labours many benighted districts had become sunny spots. More teachers were required to enable them to overtake the large mass of sin and wretchedness that yet remained to be dealt with, many thousands of the most dangerous class still requiring to be brought in. Smiles help us in our work; we are encouraged by the smiles of one another; and he begged again, in the name of the Ragged School Union, to thank Mr. Gurney for the encouragement given by him to the teachers that day.

A very pleasing episode now occurred. Mr. Egleton, of New Nichol Street, a very old worker, recited some lines of his own composition, in honour of the day, and as a tribute of respect to Mr. Gurney. The simple, unaffected, but loving lines, recited in a very feeling way, went right to the heart. Mr. Gurney was evidently pleased with this sincere tribute from a humble man, and asked to have the lines for the gratification of Mrs. Gurney.

Mr. H. R. WILLIAMS apologised for some inconvenience and disappointment occasioned by the general response to the invitation. On previous occasions the refusals from a variety of causes ranged from twenty to twenty-five per cent. On this occasion it was little more than one per cent., so that the party was much larger than he anticipated, a proof of the increasing value attaching to these friendly gatherings. Although little more than half of those now present were here on the previous visit of the same Schools seven years since, still he was glad to know that many young persons were

rising up to fill the places of those elder ones who, from various causes, had left the work. There were many present that day who were formerly scholars in our Schools. Training our elder scholars for teachers is not only a good but absolutely a very necessary work. Twenty years ago there were about 20 Ragged Schools, 200 teachers, and 2,000 children. Now there were 175 Schools, 2,800 teachers, and 28,000 scholars. Thus, it was evident to all that their work was progressing. He stated that they owed an expression of gratitude to Mrs. Gurney, who had been prevented by her state of health from being among them. He therefore proposed three cheers for that lady, which were enthusiastically given.

After which some gentleman proposed a cheer for Mr. Gurney's children, several of whom were then seen fondly clinging about their father. This cheer being given, the party stood not on the order of their going, but rushed to the open park and ground to renew the sports and pastimes of the day.

At about half past five the teachers re-assembled for tea. Just as this meal was concluded there fell a very heavy and prolonged shower of rain, which prevented the friends having one more ramble in the grounds, and also defeated the wishes of many whose intention it was to assemble on the lawn in front of the house to surprise and gratify Mrs. Gurney by singing some favourite school pieces. Some remained in the tent, others adjourned to the house, filling up the interval with sacred song. After the shower was over the company clustered around Mr. Gurney to give him a good-bye, and then proceeded hastily on their way to the station, the gloom of the clouds frequently flashing into vivid brightness. Having arrived at the station and all comfortably seated, the train proceeded uninterruptedly on its way, arriving at London Bridge about nine o'clock. The day passed away most cheerily, no unpleasant incident having occurred to ruffle its gladness.

THE CHILDREN'S HOLIDAYS.

DURING the last summer large numbers of scholars in Ragged Schools were taken by rail, boat, or van to spend a pleasant day in the open country, to breathe pure air, to partake of a good meal in rustic style, to enjoy childish games, to see their teachers kindly unbend and stoop to be a child again in play, with children playing. How many of the children of our Schools have thus spent a happy day we cannot exactly say; but from inquiry made, the number must be bordering upon, if not quite reaches, the large number of 20,000. The favourite places have been those where there have been plenty of space for free exercise, such as Epping Forest, Greenwich Park, Erith, Hampstead Heath, Hornsey, Willesden, and Richmond Park.

It is generally found that a few Schools, from want of funds, are not able to give such a holiday to their scholars, and with a view that such should not be overlooked, a small special fund was raised, partly by means of a little note from Lord Shaftesbury, addressed to the Secretary, as follows:—

"24, Grosvenor Square, W., July 18th, 1864.

"DEAR GENT,—The public will not, I hope, be weary of my Annual Appeal for a treat to the Ragged School children.

"Every year's experience proves to us how beneficial it is, in every way, to give them this healthy and joyous amusement. "Yours truly,

"SHAFTESBURY."

Which, on being used, friends gave contributions.

The special fund thus raised was the means of giving invitations to eighteen Schools in different parts of London, and from which 1,400 children were taken in two special trains, one on the South-Western line, and the other on the North-London line, to Petersham Vale in Richmond Park. They were accompanied by three bands—one from a *Ragged School*, one from a *Refuge*, and another from a *Reformatory*. These greatly enlivened the march through Richmond from the station to the Park, and evidently to the great satisfaction of the inhabitants, who, as there were two roads, particularly requested the children might go by one and return by the other. This was done, and the diversity was as pleasing to the children as it seemed acceptable to the inhabitants. Friday, August 19th, was the day finally fixed on for this excursion. The weather was very favourable, and all passed off well till, on the return journey, one of the boys fell out from the carriage on the South-Western line, and was much stunned by the fall. On the train arriving at Waterloo an engine was sent back to find the child, and he was discovered in an insensible state near Barnes. He was forthwith taken to Charing Cross Hospital, where he received every care and attention, and we are glad to say that he has recovered.

DR. LIVINGSTONE'S OPINION OF RAGGED SCHOOLS.

At the meeting of the British Association, held in Bath on Monday, September 19th, Dr. Livingstone gave a highly interesting account of his explorations into the interior of Africa. He referred to the various efforts made by different persons to penetrate that continent to discover the source of the Nile, and to make known the Gospel of Christ to its sable inhabitants. He referred to his own journeys and the remarkable discoveries he had made from time to time. That where ignorance had settled vast sandy deserts into which rivers ran and were lost, he had found well watered countries, large tracts of fertile soils covered with forest, and occupied by a considerable population, with whom safe friendship could be formed. The cotton-tree was well known and largely cultivated. He said, "One field, close to Zedzane Cataract, I lately found to be 630 paces on one side, and the cotton was of excellent quality, not requiring replanting oftener than once in three years. After careful examination, I have no hesitation in re-asserting that we have there one of the finest cotton-fields in the world." In these days of cotton famine we rejoice to find a prospect of getting cotton for our Lancashire hands from Africa as well as America, and by trading with the Africans on a sound and honest footing become the means of more effectually putting an end to man-stealing and man-selling than is possible for all our cruisers to effect; in addition to which it would open Africa to the Bible, that the African may know Him, whom to know is life eternal. Dr. Livingstone, in touching on the subject of civilizing and Christianizing the African, paid a great compliment to our Ragged Schools, for he concluded by saying, "The best way of treating these degraded people must always be very much like that which is pursued in Ragged Schools. Their bodily wants must be attended to as the basis of all efforts at their salvation."

THE ALBERT ORPHAN ASYLUM FOR THOROUGHLY DESTITUTE CHILDREN,

COLLINGWOOD COURT, NEAR BAGSHOT, SURREY.

President—The Right Honourable Lord Calthorpe; *Treasurer*—John Gurney Hoare, Esq., 62, Lombard Street, E.C.; *Honorary Secretary*—William Williams, Esq., 9, Southampton Street, Bloomsbury Square, W.C.; *Bankers*—Barnetts, Hoares, Hanburys, Lloyd, and Co.

A few gentlemen deeply impressed with the great necessity which exists for some further provision for the rescue, Christian education, and training of thoroughly destitute orphans, have resolved to establish an asylum for their reception, and for this purpose they have purchased a suitable building near Bagshot, Surrey, with 200 acres of land, the cost of which, inclusive of furnishing, will be about £15,000.

The Committee intend to open the institution under the name of "The Albert Orphan Asylum," a name not only offering a mark of loyalty and respect to the Queen, but perpetuating the memory of the late esteemed Prince Consort.

The necessity for such an institution is painfully obvious. Thousands of destitute orphans are thrown on the world every year without any suitable provision being made for bringing them up as useful members of society, and hence large numbers find their way into our reformatories, prisons, and penitentiaries.

There are at the present time nearly 2,000 children waiting to be admitted into existing institutions, and it is clear that if there are such numbers of orphan children for whom friends are canvassing and endeavouring to secure their admission into the present institutions, there must be many thousands who have no one to take up their cause, owing to the time and expense required to secure their election. To rescue these is the object of this asylum, and to this end a new and important feature is introduced into the constitution of this institution, viz., no canvassing for votes will be allowed. The children will be selected by the subscribers according to the merits of their respective cases, and thus the most deserving objects will be certain of securing the benefits of the asylum. A few weeks before each election a list of the candidates, with a short narrative of their respective cases, will be forwarded to the subscribers for them to select the children to be admitted. In extreme cases of destitution the Committee will have power to admit the candidate until it is duly elected.

The children to be admitted into this asylum (after the first 100) will be from six to twelve years old. They will be those who have lost both parents —fatherless boys and girls—and motherless girls where the family is large.

In addition to religious and educational instruction the Committee intend to combine with an elementary knowledge of the trades of carpentering, tailoring, and shoe-making, those of agriculture and gardening—pursuits which in these days are offering increased facilities for manual employment.

The girls will be trained to become thorough servants. In addition to household and other work, washing, ironing, &c., they will be taught to make

bread and butter, and to milk cows. Especial attention will be paid to their being made efficient in plain and useful needlework, a branch of industry felt to have been much neglected in the training of domestic servants.

At an early day the Committee intend to admit fifty boys and fifty girls, of all religious denominations, if funds be subscribed for their maintenance. Their ages must be over nine and under twelve. The next election will be in March, 1865.

As soon as the funds will allow the Committee propose to extend the building, with a view of accommodating 1,000 orphans, and they hope to receive 200 children every year until that number is complete.

The Committee earnestly appeal for funds, and sincerely trust that this effort to benefit a class of orphan children for whom little provision is made will meet with a liberal and ready response.

LIFE PRESENTATION.

Entitling to one child always in the asylum . .	£250 0 0

LIFE SUBSCRIPTION.

One vote at each election	£5 5 0
Two votes „	10 10 0

(The votes increasing proportionately to the subscription.)

ANNUAL SUBSCRIPTIONS.

One vote	£0 10 6
Two votes	1 1 0

N.B.—Subscribers wishing to recommend orphans for the first selection are requested to apply to the Secretary for the necessary forms.

About £5,000 have been already subscribed towards the formation of this new institution.

CHINESE RAGGED SCHOOL.

LETTER FROM MISS COOKE.

My dear Friends,—It has pleased God so greatly to bless my work in the Chinese School, Singapore, and in connection with it, that, if he will, on my return to Singapore at the end of this year, I shall hope to establish a branch Day School, to be conducted on the same principles as the "Field Lane Ragged School" in London, and Miss M. Whately's "Ragged School" in Cairo. My great desire is, that the poor Chinese children, playing about or wandering in the streets, should come in to hear of the love of Jesus. Should any be persuaded to attend constantly, regular instruction will be given on the Infant School system, which, I believe, will be very taking with the natives; while any friendless or homeless little ones will be permitted to enter the boarding school, where so many have found a happy home, and to whom it has been a nursery of souls for heaven. The Society for Promoting Female Education in the East has kindly promised to help me with an Infant School mistress, by paying her passage out, and by an annual grant towards her expenses (she will be assisted by my elder Christian pupils); and remembering that the silver and the gold are the Lord's, I am sure that the

remaining need will be supplied. The extra expenses will amount to about £100 per annum, reckoning the board of the English mistress, salary of the native teachers, palanquin hire, rent of room for the school, which must be in the midst of the native town, and food for the children during the day, also clothing for any who may be without, and many other little expenses which I cannot now detail. Therefore I am induced to ask if ten friends will give £10 per annum each for the support of this work. Those who will aid us thus will receive an annual report of what may have been done, with an account of the year's expenses. Any smaller contributions will also be very welcome.

Our Singapore friends are so liberal in supporting the Boarding School, either by purchasing at our half-yearly bazaars, or subscribing to the school, that I wish very much to get my Day School supported by friends at home. Trusting that it is the Lord's work, I earnestly commend my proposed Chinese Ragged School to your sympathy, your kind assistance, and your prayers.

July, 1864.

Contributions for the "Chinese Ragged School" will be thankfully received by Miss Cooke, care of Messrs. Suter and Alexander; by Miss Webb, 15, Shaftesbury Crescent, Pimlico, London, S.W.; and by Messrs. Suter and Alexander, 32, Cheapside, London, E.C. Mrs. Kemble, of Camberwell, has given £5, and a Ragged School in Liverpool has sent by Miss Jones 7*s.* 4d.

RELIGIOUS CENSUS OF PRISONS, NEW YEAR'S DAY, 1864.

SCOTLAND.

Church of Scotland	998
Free Church	300
Roman Catholic	598
Episcopalian	217
United Presbyterian	126
Other Denominations	34
No Religious Denomination	156*
	2,429

63 paid Chaplains or other Religious Teachers.

IRELAND.

Roman Catholics	2,513
Established Church	364
Presbyterian	122
Quakers	3
Methodists	1
	3,003

* Five-sixths of them in Edinburgh.

PAID INSTRUCTORS.

Roman Catholics	39
Established Church	39
Presbyterians	14
	92

PERSONS IN IRISH CONVICT PRISONS.

Roman Catholics	1,497
Established Church	220
Presbyterians	50
	1,767

CHAPLAINS.

Roman Catholics	7
Episcopalians	5
Presbyterians	4
	16

Times, June 3rd, 1864.

The Teachers' Column.

THE MASTER'S PATIENCE THE TEACHER'S EXAMPLE.

WHAT a check it should be to our impatience with the unfaithfulness and shortcomings of others to remember the infinite patience of Jesus with us! How unfaltering is his love for his children, though we are so apt to look upon it as fitful like our devotedness to him; to think that when our sins have separated between us and him, that now he only frowns upon us. But see how patiently and tenderly he bore with his disciples; they were frail, erring men, no better by nature than any of us, often differing among themselves, and showing a spirit widely different from that of their heavenly Master. Yet like a kind brother he bore with their infirmities, reproving kindly, even when with severity, their faults, but never for one moment making them feel that he had withdrawn his love from them. Even when impetuous Peter with cursings denied his Lord, there was no resentment, but one deep, sorrowing glance, from those eyes which had never looked on him except with love, and the proud, self-reliant heart was bowed and broken. He went out and wept bitterly.

Oh that we might always realize, that

> "Though we have him oft forgot,
> His loving-kindness changes not."

If we could feel at all times that Jesus loves us, it would not be an incentive to slight that love and trifle with that patience. "The goodness of God leadeth us to repentance." It is natural for us to love those who love us, and it is chiefly because we do not realize this abounding love of Jesus toward us that our hearts remain so cold and ungrateful. Yet even our unbelief does not cause that loving-kindness to waver for one moment As Rutherford says, "The rock does not shake nor change, though the sea may ebb and flow around it." So this rock Christ Jesus is the "same yesterday, and to-day, and for ever."

If you are tempted to grow impatient at the perversity and heedlessness of the little children in your class, only remember the patience of your heavenly Teacher;

how he bears with your forgetfulness of his lessons, your countless acts of disobedience, your wandering thoughts and affections when they should be centered on him; your great ingratitude towards one who has crowned your life with blessings. Oh, such considerations will help to keep the heart humble, even in the presence of the most perverse and unfaithful of your little flock.

THE EARNEST TEACHER.

Consider very seriously the end of your teaching. What end have you in view? Why are you teachers, and what is the object for which you teach? Are you teachers in heart and in life, or are you only teachers by name? Every truly earnest teacher is desirous to win souls to Christ. He will aim at nothing less than this. He will go to his work with the love of Christ in his heart, and the glory of Christ in his eye. He will be zealous for the glory of God, and will earnestly endeavour to "walk in wisdom toward them that are without, redeeming the time," and be "ready to every good work."

Truly earnest, faithful teaching consists, not in the volubility of speech or the elegance of phrase, but in plain, simple-spoken truth in the form of sound words and good doctrine, proceeding from a heart filled with the Holy Ghost—a heart which hath been made the dwelling-place of the Spirit of Christ.

Then be earnest in your work, for time is on the wing; every Sabbath you meet your children will leave one less to meet them. We know not what another day may bring. Stand no longer idle, but be in earnest for the spiritual welfare of your children, "for sin and Satan loiter not: see—thousands pass away." Ask yourselves, at the close of each Sabbath, "What have I done to save a soul to-day?"

You have each taken the position of a shepherd. The children in your class are the lambs entrusted to your care. Try then always to set the great Shepherd before you as your pattern; pray for grace to enable you to walk in his most holy steps, and follow him "whither he doth lead." If you are his sheep, you will know his voice, as it is written, 'My sheep hear my voice, and I know them," and they "follow me." If you are the true sheep of the one true Shepherd, which is Christ Jesus, you will so be taught of him, as to be the happy and honoured instruments of leading others to him.—*Church of England Sunday School Magazine.*

THE CHEERFUL SCHOOL.

It is a pleasure to go to this school. The children do not wearily drag themselves to it as to a dull meeting from which they would rather stay away, nor do they make unpleasant faces at the thought of going, as they do when they are spoken to about going to the dentist's. While the duties of the school are going on, the children are not devoting their chief energies to taking observations of the clock to see if it is time to go home.

The apartment in which this school is held is as pleasant and comfortable as modern art can make it. The windows are large enough to admit plenty of light, and the panes of glass are kept clean enough to let the light come through. The walls are neatly whitewashed or coloured, and are adorned with such lessons and maps as are both beautiful and useful. The children are not asked to sit on fence rails, or other unhandy contrivances of uncomfortable lumber, but are seated on benches adapted to the sizes and shapes of the beings who are to sit on them. Little folks whose legs are eleven inches long from the knee to the heel, are not told to make themselves comfortable on seats which are sixteen inches from the floor. The heating and ventilating apparatus is in good order. The children are not sickened with foul air, nor suffocated with smoke from chimneys which do not draw.

The conduct of the exercises is of the most pleasant character. No rod of grim tyranny is held over the children to scare

religion into them, but they are guided, and held with the strong cords of affectionate interest. They engage in the prayer much better than the children of the Sunday School in the next street, where the teachers do their praying with one eye open, watching with the other to see if some undevout boy does not need a rap on the head. They sing more cheerfully than if they were driven to their singing, and told "There now, sing, will you!" They read the Bible, or listen to its reading, with all the more interest when the superintendent gives an occasional pleasant word of explanation, or makes use of the maps or pictures on the walls, to illustrate some truth which is before them.

The teachers who teach in this school seem to do their work from a hearty love of it. Mrs. Sour has no class now; she left some time ago, because she thought there was hardly enough solemnity about the school. Mr. Grump left about the same time, his feelings having been hurt about something. The teachers who remain are happier without these friends. They come with cheerful faces and pleasant smiles. Knowing that what they have to tell the children is the most delightful message that can be sounded in mortal ears, they go to the work with the spirit of those who convey good news. They have not come to worry the children, or to cross-examine them as sharp lawyers examine witnesses, but to inform and instruct them; to make them love to obey God, and to learn the truths of the Bible. The operation of teaching is not merely hearing them say a lesson which they have learned, or are supposed to have learned, at home; but it is to tell them and teach them all about the truths contained in the lesson. The manner of teaching is not such as to make them hate the Bible, the teacher, and the whole concern, but such as to make them wish such instruction would last all day, and to cause them to love their teachers with a degree of affection exceeded only by that which they feel for their own blood relations. The teachers feel a pleasure in studying their lesson, so as to be well prepared on it when they come to the children with it. Instruction gladly gained is gladly imparted, and it proves to be less trouble to be regular at school, and to teach the class, than in the case of the teachers who groan over the work of studying, or neglect their preparation because of the time it consumes.

Everybody seems to like the superintendent. The children like him as he stands in the desk; as he pats them on the head when he comes around among the classes; as he meets them with a pleasant smile in the street. Nobody ever heard him complain of his work, or look dismal because he had so much to do. He has a happy faculty of keeping order without scolding, or banging a stick against the desk, or protractedly ringing a bell. We never hear that the teachers rebel against his authority, or complain that he governs them too severely. And yet he rules with a pretty firm hand. He is a good disciplinarian. He secures punctuality and order better than some people do who are very cross and overbearing in their way of doing what they want to do. Of course the superintendent enjoys his work.

But there is something in the cheerfulness of this school which is far above fixtures, pleasant apartment, or even smiling faces. And that is the fact that the children are taught the way of salvation through Jesus Christ. They are taught that the Christian religion is the most joyful thing this side of heaven. They are full of it, and they come to school not only to be entertained, not only to sing fine music, not only to see their friends, but to enjoy hearing the wonders of redeeming love. A secular school can be conducted pleasantly, and teachers and scholars may enjoy themselves in it. But the best school where the learning of this world is taught, comes very far short of the school where souls are trained for everlasting glory.

The Lord teach us how to enjoy our religion, so as to make those whom we instruct enjoy it with us.

Correspondence.

ANTI-COMPULSORY EDUCATION.

To the Editor of the Ragged School Union Magazine.

Sir,—I cannot but agree with the first paragraph of "T. T.'s" letter on "Compulsory Education," that the fact of a plan being English or un-English is no criterion of its truth. For there are doubtless many things prominent in other lands—such, for example, as the economy of the French and the sobriety of the Spanish peasantry—which we should only be too glad to see acclimatized. Yet there is one un-English idea very prevalent abroad which, I trust, will never be accepted as the law of England, namely, that of compulsory education. Such a scheme may suit countries whose sovereigns consider that they are bound to think for their subjects, but assuredly it will not do for one like our fatherland, where the strength of the law is found in the fact of its being made *by* all *for* the benefit of all.

Nor even if I agreed with the principle of compulsory education, do I think that its introduction is needed by this country. I admit that "T. T." does not on the face of his letter advise any *legal* enactment to compel the children of the poor to be sent to school; but as the penalty of non-employment would be inflicted on non-attendants, such a custom would have all the force of law. Yet, whether based on social custom or on legal enactment, still I do not believe that compulsory education is required in Great Britain. It was shown by the Report of the Commissioners of Education that the proportion of children attending schools in England does not fall far short of those congregated in the schools of that country (Prussia) where the law of compulsory education is most rigidly enforced. Thus in England the proportion of scholars is as 1 to 7·7; whilst in Prussia it does not exceed 1 in 6·27. Thus it is seen that the common sense of Englishmen has effected almost as much as the inexorable law of Prussia—that land where not the king, but bureaucracy reigns.

Neither can I concur with "T. T." in thinking that the ministers of religion should actively interfere in this matter; especially by suggesting the social proscription of the juvenile poor whose parents have either been too vicious or too careless to see to the training of their offspring. That, indeed, would be to make children pay the penalty due to the crime of the parent, and thus to punish the innocent instead of the guilty. Now surely it is not the province of a minister of Christ to further punish those who, through the parents' wickedness, are too ignorant to contend for the prizes of society. Such a course would, in fact, be merely to re-echo the words applied to Jesus by the worldlings of his day, "How knoweth this man letters, having never learned?" (John vii. 15). Rather let the true ministers of Christ, whether pastors or evangelists, employ moral suasion to induce the parents of the forlorn to send their children to the nearest Ragged School; or, knowing that hundreds of

children are refused admission into Ragged Schools for want of voluntary teachers, let them tell those of their congregations who can, but who do not, point the young to Jesus, that if those children perish in their sins the blood of these innocents will be on the skirts of their garments.

Your correspondent wishes that no "lad or girl should be employed without a school certificate." Now the possession of a school certificate, if it merely referred to character, would be of small special value, for that can be had from those who necessarily know what the boy really is far better than any schoolmaster. It is no wonder, then, that your correspondent proceeds further, and hence suggests that the school certificate should not be confined to moral character, but should vouch for his scholastic "attainments." By this plan the boy with large active brain would outstrip the lad with strong diligent arm; and a good reader and writer would be preferred to a good worker, in duties where physical strength is more required than mere secular learning. How many industrious Ragged scholars this would exclude from the workshop any visitor to Ragged Schools can determine; and I know of no better method to drive those into crime who at present are anxious to obtain their bread honestly than the plan suggested. For my own part, as the result of many years' experience in Ragged Schools, I am led to the conclusion that showy, talkative lads, who excel in the three R's—reading, 'riting, 'rithemic—are not always of the highest moral type, nor those who are best fitted for the workshop of the world.

One other remark suggests itself in connection with "compulsory education," social or legal—namely, that if such a plan were enforced it would inevitably lead to the compulsory examination of the paid teachers of Ragged Schools and the rejection of the uncertified ones. Though I should be sorry to see any person engage in the great work of training youth without some prior study, yet it is quite clear that many Ragged School teachers, whose results prove that they have a natural gift for teaching, would be at once excluded from the work to which they have been called by God. If the retention of their services depended on a certificate, *out* would go the missionary teacher from the Ragged School, *in* would enter one to whom it was simply a bread-and-cheese question, and thus devoid of any desire to lead forlorn youth to Jesus.

It is better, then, to leave things as they are, seeing that the suggested alteration does not imply improvement. In a world whose children are proverbially "wiser than the children of light," we need not fear that the uneducated will be preferred to the taught, for society knows its interest too well for that. Nor do I doubt, if the thin end of the wedge be inserted, that social compulsory education, from its proved inefficiency, would speedily become the stepping-stone to legal compulsory education; and then would enter the Government Inspector into Ragged Schools to make the secular element, instead of the religious, predominate. In that case the sooner the Ragged Schools were closed the better; for their mission for Christ would have ended.

That "compulsory education," un-English as it is, may ever be regarded as an alien by this country, is the earnest desire of yours, &c.,

Q IN THE CORNER.

LOCAL CONFERENCE MEETINGS.

We are requested by our friend Mr. Tarrant to correct an error in the statement respecting the Portland Town School in our report of last month. Instead of "We have bad ventilation," it should have been, "We had bad ventilation, but lately, at the cost of a few friends, the evil has been removed."

The Conferences already reported have been held in the South and West of London; those we have to report this month were held in the East; one in Smith's Place, St. George's in the East, and the other in Bacon Street, Bethnal Green. The former was held on Tuesday, July 5th, presided over by Mr. F. Cuthbertson.

After prayer,

The Chairman said: In looking over the Schools of London, I find there is room for hundreds of children more than at present attend our Ragged Schools, and we wish to know what more can be done to get these children in. In many cases I have again found the Schools require a larger amount of teaching power, but we also find that for every one in there is one out; consequently we want to get 30,000 more in. We have been to the South and to the West, and now come here to see what can be done to place the Bread of Life in the reach of the children, for it is religion makes our Schools a success.

Mr. Gent: Before we enter into the question that has brought us together this evening, I wish to say that it is not on any ground of complaint that the Committee of the Ragged School Union desire to meet you; but they do wish to know from you what more can be done than is being done to bring into the Schools larger numbers of the needy classes. The Ragged Schools of London have largely developed, and they are capable of still greater extension. In this particular part of London the increase has in fifteen years been, in buildings, from 15 to 43; in Sunday attendance of children, from 650 to 4,000; and the Day School attendance, from 700 to 4,700; the voluntary teachers, from 210 to 1,000; and the paid teachers from 20 to 94. So far the extension is gratifying, but there are 5,000 children of the ragged class in these parts not yet brought in; but as long as we find the number of scholars only half the number of children that ought to be in School, something more should be attempted, and it is for these outsiders we are desirous to do something in order to bring them under the Christian teaching and the kindly influence of our Ragged Schools. The school-buildings we own could be more frequently opened than they are, and more fully attended when they are open. The Sunday attendances fall very short of the week-day attendances. There is no good reason why the Sunday attendance should be less than on the week-day, but there are many reasons why we ought to expect the Sunday scholars to be largely in excess of those in Day Schools. Would it not be well for our Day School teachers to examine the subject and ascertain where their children are, and how they spend their time on the Lord's day? Could they not use their influence, by which their scholars would be induced to attend a Sunday School? In this way our Sunday scholars would at least equal those attending Day Schools. Sunday Schools should operate in a similar manner for securing, as far as possible, the attendance of Sunday School children at a Day School. Thus the Schools would become mutually helpful, and the gross results would be a large addition to the total number of children brought under instruction.

The Chairman: At Bluegate Fields I find accommodation for 200.

Mr. Baker (Bluegate Fields): In addition to the Mothers' Meeting we might have an Afternoon School, but we want teachers. There are a number of children who might be got in if we had an agency, and teachers when we got them in. It is a missionary work, and if we could only get the deacons of chapels

to take the matter into consideration, we should get a larger number of teachers. If we could only get a minister once a month to bring it before his congregation, it would fix before them the Ragged School work.

Mr. GENT: Have you room for 200 more than attend?

Mr. BAKER: I am not prepared to say, but will bring it before the friends in connection with the work.

A GENTLEMAN from Carr Street said: We have a Day School of 190. We have accommodation for more. On Sunday morning there is about 190, which, however, includes the Pay School children. Lately the number of our scholars has greatly decreased, which is generally the case with Ragged Schools in summer time; we have gone into the streets to invite in the loiterers, but with very little success. In the winter, however, we are generally full. I believe I could get in 1,000 if I had a good staff of teachers. There would be less difficulty, also, if we could get teachers to be regular and punctual in their attendance. Our Sunday scholars are composed of a greater part of boys engaged as costermongers, and we have about 350 up-stairs and down.

A GENTLEMAN from Darby Street said: We have a Week Evening School; but the Day School is entirely apart. I think there is a great want of a Sunday Afternoon School: for it is most deplorable to see big boys and girls running about the streets: but we greatly need teachers.

Mr. GENT: If you had a building you could, I think, get a Ragged Day School?

Mr. DAY (Carr Street): Look at the destitute condition of Ratcliff Highway and Tower Street, that is enough to show the want of more Schools.

Mr. CHOVILL (Devonshire Street): The average in our Day School is about 80 to 100, and in the Evening, in the winter, 70 to 80. At the Sunday Morning Service there is about 20, and in the Afternoon about 40 or 50. We can hold plenty more; and there are numbers of children in the neighbourhood outside, but we want teachers.

Mr. GENT: I think an effort might be put forward for visiting the parents, and thus get the Day scholars into the Sunday School.

A GENTLEMAN: We visit the rooms and bring them in; we find many lazy; others refuse on account of their dress, or from the fear of being laughed at.

Mr. ROUND (Duke Street): We have recently opened a Day School with 70 to 100 present. On week evenings we have about 30. On the Sunday afternoon we have 120 to 130; but our building will not accommodate many more. There is one reason why Schools do not fill more in my opinion. Parents go to market late on the Saturday night, and the children are to be found in bed on the Sunday morning at ten o'clock. We have been in existence four years, but we much want help—for I have sometimes been almost alone with a large number of children. In the winter we have had 90 to 100 in a small room only suitable for about 70; but they had knocked and we admitted them. It is very deplorable to be able to count from 200 to 300 children in the streets, many of the parents of whom could be found drinking in the public-houses. We want more help and more Schools.

Mr. ROWDEN (George Yard): The smallness of our attendance on the Sunday morning I also think is owing to the late hours of Saturday, as well as indifference to religious education. We have many Roman Catholics also in the neighbourhood. We have, however, no deficiency of teachers, and the room is quite full on the Sunday evening. I address the children at eight, while there is also an Evening Service for scholars and for adults. This is preferred to a Sunday School, not for want of teachers, for many are out of doors preaching.

A GENTLEMAN from Johnson's Court said: We have 45 to 50 in attendance, with from 8 to 10 teachers; but we much require funds, for a large room could be engaged in Back Church Lane.

[Mr. GENT: But that would not hold more than 60, and is in fact a Mission Station. And you think if you had the means, you could work in small branches?] We have 10 general teachers: but if we had a Sunday Morning School for Infants, I think we should have children there.

Mr. TABRUM (Northey Street): We are trying to get in a lower class, for we find a lot of children who have no business in Ragged Schools. We are, however, about the outskirts of the lower classes, and I think, with Lord Shaftesbury, that "out of gutter is out of place." We have near us dock-labourers, shore-rakers, and thieves. We were before in a court, and I am sorry we left it, for I think a court is the place for a Ragged School.

Mr. HAMMOND (Ratcliff School): Generally, our Day School is full, and there is no falling-off on the Sunday; but we are badly off for funds and teachers. I think our falling-off in teachers is through not being connected with a place of worship.

Mr. HYTCHE: Should not the Sunday Morning give place to an Evening School?

Mr. CUMMING (Salmon's Lane): We some time ago tried a Sunday Morning School, but could only get 11 or 12 scholars. We have the best classes on the Sunday evening. I tried all means to get teachers. I think also there is an opening for a small Infant's Day School. Our expenses are covered by about £20 at present; and I do not feel justified in collecting more, as it is so small an effort.

Mr. LAST (Smith's Place): Our numbers are 70 to 100. We are pretty well supplied with teachers; but we want a teacher to bring in the children, for we could hold more. I have gone out and met boys at sweetstuff-shops, and found out why they were not at school. We have an Adult Service morning and evening; but the latter does not fill.

Dr. CORRY said: I think we require more Prayer Meetings amongst teachers generally: for it is an all-important work. The speaker then proposed a District Prayer Meeting. Various plans of local Ragged Schools having been put to the meeting, it was agreed to.

Mr. WATTS: I think we shall never be perfect in the work until we have as many workers outside as inside.

The proceedings were closed with prayer.

THE Sixth Conference Meeting was held in Bacon Street School Room, Bethnal Green, on Monday, July 11th. Mr. J. W. WATTS presided. The Rectors of Bethnal Green and Spitalfields were present; also the Incumbent of St. Philip, Bethnal Green, J. Ivatt Briscoe, Esq., M.P., and several friends of the Schools.

The CHAIRMAN said: We are not fault-finding by holding these meetings, but we wish to see what can be done to bring in the vast number of children still outside. These we especially wish to bring within the pale of instruction on the Sabbath. We must not lose sight of the fact that religion is the greatest element in the Ragged School movement, for it was begun on the Sunday, and we should therefore be doing a great injustice did we allow religion to give place to secular education.

Mr. GENT: Much has been done here in the Ragged School movement. Twenty years ago it commenced, and at this time we have great cause of gratitude to God for what has been done in this district. While, however, the work being done is so great, we have still a surplus of accommodation, and which we desire to see used. In London there are 30,000 being trained for usefulness in the Schools, yet there are 30,000 outside the Schools being trained up as the pests of society. This is the subject for our consideration to-night, and it requires serious and prayerful consideration by us.

Mr. SMITH (Anchor Street): We are doing all we can in the Sunday School, which is filled. In consequence of the foul atmosphere sixteen teachers had left.

The Week Evening School is not so full as might be, but on the Sunday evening we are very full.

The CHAIRMAN: Do you not think a School opened on the opposite side of Shoreditch would do a deal of good?

Mr. SMITH: The children, no doubt, come from the other side, but we have more present than we can well accommodate. In the winter we have 80 or 90, but the Committee are anxious to secure larger premises. Steps have been taken to improve the ventilation, but it is little improved.

The CHAIRMAN: In Bacon Street I see there are only 50 in attendance on the Sunday evening, and there must be some reason why it is not larger, seeing that in the afternoon it is 240.

A GENTLEMAN from the School: It can scarcely be called a Sunday School, as the children are merely taken to church.

A GENTLEMAN from Gun Street said: We have a full School on Sunday afternoon, with a fine body of teachers, but we have no Sunday Evening School. We cannot ask the teachers, as they are engaged morning and afternoon, to come; while, again, they are hard at work all the week. There is a Ragged School near us open in the evening; I mean Wentworth Street. Many go to other Schools, and I have found children go to three different Schools on the Sunday. The attendance in the morning is about 50.

The CHAIRMAN: Do you not think Sunday evening would be the best? Get 200 in the evening, and sacrifice the morning, with only 50.

The GENTLEMAN: I should hesitate to open it in the winter, as many get into mischief at that time, and we tell the parents not to let them out after dark.

Mr. GENT: But a good room and a warm fire is such an inducement to get them in. We have much sympathy with the teachers, but there are large numbers, however, idle, who should be pressed to help us on the Lord's day, and thus not overwork those already employed.

The CHAIRMAN: You will never find you can get a class of scholars so large as on Sunday evening. In no part of London is this the case, for these wild Arabs will have their course in the day, but you may get them in the evening.

A GENTLEMAN: Our object in the morning is to get the children to church, for I think we can do more good with 60 at church than 200 in the evening at School.

Mr. MOUNSTEPHEN: Get some judicious friend to give a short address to the children in the morning, and relieve your teachers, so as to enable them to come in the evening instead.

Mrs. AYLOTT (Hope Street) said: The Day School at times is full. It is a mixed School, with children as young as three years. There is one large room, but we have a small one for infants.

Rev. J. PATTESON: I am very much discouraged at the low state of Keate Street School, but the Sunday afternoon attendance is on the increase. There is a sort of night service held by one of the Scripture readers. I should be glad to see a School there in the evening, as it is the very neighbourhood for it. George Yard, however, is in operation, and about three minutes' walk from us, and has a large Evening School. Four minutes' walk will take you to Wentworth Street, and many from us go to these Schools. We have a Mother's Meeting and a Sewing Class, and two Evening or Night Schools.

Mr. GENT: The neighbourhood abounds with costermongers, thieves, harlots, tumblers, and street singers.

Mr. PATTESON: We have also lodging-houses of the lowest nature with 1,800 beds.

The CHAIRMAN: I see the Week Evening Schools at Spicer Street are not very strong.

A GENTLEMAN (Spicer Street): There is a falling-off in the summer, but in the winter it is good. We have a lack of teachers in the summer, but they come again in the winter. We could get greater numbers if we had the agency to canvass the neighbourhood. About four years ago we used to appoint a visitor to

go round every Sunday, and when that was given up, there was a falling-off. I believe visitation a great acquisition to the work.

Mr. CURTIS: My experience fully corroborates the last gentleman's statement as regards the importance of having a constant visitor in connection with our Schools. The regularity of the attendance and the fulness of the School depend greatly upon the vilgilance of such an officer.

The CHAIRMAN: I see Wilkes Street is not open at all on Sunday, I presume from want of labourers, and at Bacon Street I see there is only fifty in attendance on the Sunday evening.

Mr. ELLIS (Bacon Street): I wish we could get our scholars to come back as teachers, for they go sometimes three or four miles away.

Rev. J. TREVETT: If we had a Sunday Evening School managed well the scholars would come, I have no doubt; but where to get the teachers I cannot tell.

Mr. MOUNSTEPHEN: In this locality there is room for 3,000 more on the Sabbath, and this, I think, is a sufficient excuse why the Parent Society should agitate. They would not trouble you to come to Exeter Hall to a Conference, but come to you to see if we can do anything in the matter.

Rev. S. HANSARD: I should say a good plan will be to gather all the teachers together for the purpose of a friendly Conference, and let them feel that they are not working alone. I will urge my parishioners in this, that something may be done. I think some of the outlaying districts might give help. I really think too much cannot be done in this work. One of the encouraging things is the fact of you gentlemen coming down here to help us. I will do my best, and am really glad for such a topic to speak upon from my pulpit.

Mr. MOUNSTEPHEN: It would do a great deal of good, I think, to have a meeting of teachers, which would inspire them to do more.

Rev. J. PATTESON: We had a meeting of Sunday School teachers with their friends numbering about 600, which was, I think, an interesting fact. I will, with permission, now move a vote of thanks to the Ragged School Union, and request that it shall not be the last Conference. I hope we shall all go home and think further upon this great question. I confess I had no notion of such a state of things until this evening.

The CHAIRMAN: We come on one common ground, and are glad to have met you all. The best thanks we can get is to know the movement is progressing, and that the Conference was not altogether lost, and hope when we have the next that there will be a better attendance.

Mr. GOODWIN (Hope Street) said: We are working the best way we can. We have five or six old scholars as teachers. I suggest, if you wish to secure them, you should use some influence, such as Mutual Instruction Classes. It is a difficulty to get more teachers.

Mr. GENT said: We are indebted to our friends for coming, and to the Rev. Mr. Trevett for the accommodation given us. The Ragged School Union will be always happy to meet friends, for we are extremely anxious for our local friends to have all the information they can. This has been a very successful meeting in my opinion; although small, it has been good in quality; and I hope we shall see a good result next winter. We do not intend to let the matter pass, and we intend to look after the absentees of to-night, and write to them a special letter, calling their attention to many facts, and have their opinions as regards the filling up.

The proceedings were concluded with prayer.

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General Fund.

	£	s.	d.
Baines, Lieut.-Col.	1	0	0
Bromfield, Miss	1	0	0
Budd, George, Esq.	1	1	0
Burnett, Rev. J. B.	1	0	0
Butler, Henry, Esq.	1	1	0
Carter, Mr.	10	0	0
Clack, Mrs.	0	10	6
Clayton, B., Esq.	5	0	0
Craig, Mrs. (Coll.)	6	9	0
Crawhall, Miss	0	5	0
Fothergill, Miss	2	0	0
Hewlett, Master (Coll.)	0	9	0
Hunt, James, Esq.	1	0	0
J. P.	1	1	0
Lewis, W., Esq.	1	1	0
Lowe, Miss	2	0	0
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May, G. H., Esq.	1	1	0
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Morrieson, Col. R.	5	0	0
Noble, R. H., Esq.	2	0	0
Port, Mrs.	1	10	0
Thank-offering, per Mr. Gent	0	5	0
Thank-offering, A, from H. C. R.	5	0	0
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School Fund.

Bluegate Fields.			
M. F.	2	0	0
George Street.			
M. F.	2	0	0
Gray's Yard.			
M. F.	2	0	0
Lant Street.			
M. F.	2	0	0

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Albert Street	1	1	0
Anchor Street	1	1	0
Bacon Street	1	1	0
Bowl Court	1	1	0
Buck's Row	1	1	0
Burton Street	1	1	0
Castle Street	1	1	0
Cock and Castle Lane	1	1	0
Coldbath Lane	1	1	0
Collingwood Street	1	1	0
Dove Row	1	1	0
George Yard	1	1	0
Goulston Street	1	1	0
Gun Street	1	1	0
Hammond Square	1	1	0
Hope Street	1	1	0
Keate Street	1	1	0
King Edward Street	1	1	0
New Nichol Street	1	1	0
North Street	1	1	0
Osborne Place	1	1	0
Sandford Lane	1	1	0
Spicer Street	1	1	0
Union Walk	1	1	0
Wilkes Street	1	1	0
Wentworth Street	1	1	0
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